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EDITORIAL

RELIEF SOCIETY BIRTHDAY

ONE HUNDRED AND SEVEN years ago March 17th, the Female Relief Society of Nauvoo, forerunner of our present-day women's Relief Society, was founded. Eighteen women were present and were organised under the direction of the Prophet Joseph Smith. A week previously this group had met to consider the formation of a Ladies' Society to offer material assistance to the brethren engaged in building a temple to the Most High God. Sister Eliza R. Snow drew up a constitution and by-laws which were submitted to President Smith. He read them and stated that they were the best he had ever seen. "But," he said, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution."

At this first meeting the Relief Society was organised by the authority of the Holy Priesthood of God, and has since continued to have this inspiration and direction. On March 28th, 1842, Joseph Smith counselled the sisters, "You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord, and this society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your head."

The purpose of this great organisation of sisterhood has always been to alleviate want, distress and suffering; to promote cultural interests for the growth and development of its members, and to save souls by acts of kindness, example and counsel. In achieving this goal the Relief Society

has progressed with time. It has maintained its fundamental purposes but adapted its programme to fit the needs of Latter-Day Saint women in successive periods of time. In the early days amidst poverty, persecution and hardship the women fed and clothed needy poor, promoted health and nursing, and established a hospital. They identified themselves with important women's movements, and built and stocked granaries. More recently they have done extensive social welfare work, established Memorial Funds, and assisted members to develop practical skills.

From the humble beginning with eighteen women the Relief Society has now grown into an international organisation with branches on six continents and numbers more than one hundred and twenty-five thousand members.

The Relief Society has continued to hold weekly meetings which have been both educational and inspirational for its members. Its lesson work includes theology and literature as well as topical subjects and work periods. This grand organisation has ever been a service of inspiration to its members. It has always taught the women that their chief responsibility is in the home as an inspiration to their families.

"May the women of the Relief Society continue to trust in their God, make of their homes holy places, train their children in the pure love of Christ, clothe themselves with the mantle of charity, that in their homes and in their ministrations abroad they may exercise that charity which never faileth. May they go on unto perfection, sensing with ever deeper import as they continue to minister to God's children, the truth that 'He that loseth his life for my sake shall find it.'"

President and Sister Evan P. Wright.



(From the Church Section of the
Deseret News)

ORGANISATION OF CHINESE MISSION ANNOUNCED

ORGANISATION of the Chinese Mission of the Church and the appointment of Hilton A. Robertson, Provo, to serve as mission President, with Henry K. Aki, Honolulu, Hawaiian Islands, as first counselor, were announced by the First Presidency.

President Robertson is familiar with Oriental customs and life, having presided over the Japanese Mission for a period ending in 1921, and over the Central Pacific Mission, during 1936-40. Elder Aki, a member of the Oahu Stake High Council, is of pure Chinese ancestry and directs work among Chinese members of the Church in the Honolulu area.

The new mission president and Mrs. Robertson are expected to leave for China to assume the task of teaching the Gospel to residents of that huge and populous

nation probably in May. Place for mission headquarters has not yet been announced. Two of the major coast ports are controlled by Great Britain and other nations of Western Europe.

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During a visit to China in course of a round the world trip in January, 1920, Pres. David O. McKay dedicated that land for the preaching of the Gospel. With him was the late Hugh J. Cannon.

As early as 1849 Church leaders had China in mind as a possible missionary field. Three missionaries were called to serve in China Aug. 2, 1852, The Elders, Hosea Stout, James Lewis, and Chapman Duncan, landed at Hong Kong April 27, 1853. Meeting with little success, they returned to America. Two more missionaries were called to China in April, 1853, but never reached that land.

DATES FOR APRIL CONFERENCE SET BY THE FIRST PRESIDENCY

The 119th annual general conference of the Church—one of the world's most momentous assemblages and one of the largest annual meetings in the West—will convene Sunday, Monday and Wednesday,, April 3, 4 and 6.

One day is skipped in order to include April 6, date of the organisation of the Church 119 years ago in conformity with Divine revelation. Most important action of the conference is reserved for this day.

On Tuesday, the day skipped, several special meetings will be held, including a welfare meeting in the morning and a meeting for bishops in the evening.

* * *

The first centennial conference of the Deseret Sunday School Union which found its roots in a Sunday School established here 100 years ago in December, will be held Sunday at 7 p.m. in the Tabernacle. The jubilee box in which records and mementos were sealed up at the end of the first 50 years, will be opened at this meeting.

General Priesthood meeting will be held Monday at 7 p.m. in the Tabernacle.

General sessions are scheduled at 10 a.m. and 2 p.m. each of the three days.

The conference will be conducted under direction of President George Albert Smith, although his counselors may take charge of some of the meetings for him.

PRESIDENT SMITH REPORTED GAINING IN STRENGTH DAILY

Gaining strength daily following his recent illness, President George Albert Smith still is visiting at the home of a friend in the Los Angeles area.

PRESIDENTS CONFER ON WELFARE

President Walter L. Stover of the East-German Mission and President Jean Wunderlich of the West-German Mission met recently with President Alma Sonne at the European Mission Headquarters relative to welfare transactions for the coming year. Present welfare requirements, future contemplated requirements and methods of distribution were discussed completely. President Wunderlich reported that due to the improved economy in Western German welfare requirements for the Saints there could be reduced considerably. This, however, is not true in the Eastern part of

Germany where members of the Church will still have to be supplied with welfare shipments from the General Church Welfare Committee.

DUTCH MISSION GROWING

The Netherlands Mission has recently acquired three buildings to be used for chapels as soon as necessary renovations are finished. These buildings are located in Leeuwarden, Zutphen and The Hague, and will greatly aid the members of the Church there in having chapels of their own in which they can worship. The members feel very fortunate to have been able to obtain these meeting places as there is a shortage of buildings throughout Holland. President Zappey also reports that steps were taken to divide the Rotterdam Branch. As it now stands there is a branch on each side of the river, and each branch has a membership of nearly four hundred Saints. He also reports that several new cities have been opened for missionary work and the missionaries are meeting with remarkable success. Recently in the Arnhem District Conference a special session was held in which sixteen converts were baptised into the Church.

What Easter Means to Latter-Day Saints

(Church News editorial)

NO group or church holds the Saviour of the world in higher regard than do the Latter-day Saints. Our Articles of Faith without question declare that we believe in God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost. We believe the Saviour to be the literal Son, the actual off-spring of the Eternal Father. We believe that he is the Redeemer of the world, the Creator also, and that without Him there is no salvation, for, as Paul said, "there is no other name under heaven, given among men, whereby we must be saved." The Latter-day Saints believe in the actual, literal, physical resurrection of the Saviour, and believe further that all men will be resurrected from the dead, for "as in Adam all die, even so in Christ shall all be made alive." Jesus

Christ is the founder of our Church which is called after His name; it is through His revelations that we have received the further light and knowledge which alone is held by the Latter-day Saints; it is through His direction that Holy Angels ministered to the Lord's modern prophet, Joseph Smith, authorising him to organise the Church of Jesus Christ on earth in latter days. Such is the positive belief of the Latter-day Saints regarding the Saviour.

Then why do we not participate more in the prevailing custom of observing Easter? Let us briefly review the origin of Easter, and that itself will provide the answer to this question.

The celebration of Easter goes back beyond the Christian era, and was a spring festival among the pagan peoples of ancient

(Continued on page 38.)

Dawning of a New Day of Revelation

(Address delivered January 2, 1949 over radio station KSL, in Salt Lake City)

By ELDER JOHN A. WIDTSOE (Of the Council of the Twelve)

JOSEPH SMITH has become a world figure. Interest in him and his work is increasing. His challenge to the religious philosophies of his day remains unanswered. Despite the most vicious persecution of modern times, the Church that he was instrumental in founding, has grown, prospered and commands the respect of thinking people. Joseph Smith is taking his place among the notables of the ages.



Dr. John A. Widtsoe.

The remarkable story of Joseph Smith began with the astonishing answer to a boy's prayer for truth.

It came about on this wise:

Palmyra, a village in western New York State, near his home, was swept in the winter and spring of eighteen hundred and twenty by a religious revival. Feelings ran high. Everybody wanted salvation. Which of the contending preachers had the right

formula? That was the live, debated question of the community.

Joseph Smith, then between fourteen and fifteen years of age, was bewildered by the contending claims. Some members of his own family had joined one church, others were about to join another. He wanted to be sure before he joined any church. In his own words:

"... In accordance with my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in my being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held

me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is my Beloved Son, hear Him!"

It was an extraordinary event. Never before since the days of Christ had God the Father, and God the Son appeared to mortal man. It was the more astonishing in that it came to a half-grown boy. Certainly it was most astonishing to the lad who had asked which of the contending religions



The Sacred Grove

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong—they teach for doctrines the commandments of men having a form of godliness, but they deny the power thereof.

"He again forbade me to join with any of them; and many other things did He say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven."

was right, to hear that they had all fallen into error; that the true church was to be re-established on earth; and that he was to be the instrument through whom this would be done.

* * *

There was of course nothing impossible or improbable in the event. In the Christian faith lies imbedded the doctrine that God is the framer of the heavens and the earth, the creator of man on earth. Such a personage cannot be divested of the right to come to earth, to show Himself to His children, or to set His work in order. He has done so before; He may do so at His pleasure, or at any time. It is a type of blasphemy to say that He cannot do so.

The far-flung teaching among Christian sects that the day of revelation has ended

is not supported by evidence, nor is it logically acceptable. It is a sad commentary on human frailty that the sentence at the end of the Bible, clearly belonging to the last book of the Bible, has been heralded as proof of the end of revelation. God's revelation to man is in various ways continuously present in every earnest human life.

Theist or atheist who reads this first vision, and the universe-sweeping labours of Joseph Smith built upon that vision, is driven to the thought, whether admitted or not, that a power beyond that of man, led and directed Joseph and made his life's work possible. The first vision, and the things that followed, cannot be explained, as some have tried to do, in terms of super-active glands or abnormal phenomena of the mind.

* * *

This event, now come to be known as the First Vision, gives the key to Joseph Smith's character, and explains every action in his notable career. He had an undeviating faith in God, His existence and approachability. Love of truth was the impelling force in his life's actions. He hated untruth. Moreover there was an independence in his character that refused to accept any dogma without sufficient proof of its truth. Whenever he was in doubt about the truth of any matter, and could not solve it upon existing evidences, he turned to the Lord and prayed for help; and he clung to the truth.

Faith in God and love of truth formed the foundation upon which Joseph Smith built throughout his life.

Upsetting as this was to minds trained in the traditions of the past, the message of the first vision embodied a more challenging doctrine.

For centuries, men had thought, talked, and philosophised about the nature of God without reaching an agreement. Some of the ablest minds on earth, from Socrates to Dewey, had engaged in the discussion. A few, and a very few, had conceived God to be a person. This view had ordinarily been laid aside, since it made God more nearly like man in body and powers. Men had held up their hands in horror at an

"anthropomorphic" God, whatever that may have meant. More thinkers had accepted God as a personage, but one wholly different from man, usually a tenuous entity, indefinable, and incomprehensible to man. Others taught that God was neither a person nor a personage, but a force, much like electricity, or magnetism, permeating the universe, dealing impersonally with men as with all other things and beings.

* * *

The First Vision set these philosophic guesses at rest. It answered the centuries-old query about the nature of God. The Father and the Son had appeared to Joseph as persons like men on earth in form. They spoke to him as persons. They were persons, not mental aberrations. To Joseph Smith, God was thenceforth a living, personal being, who can and does, at His pleasure, communicate and deal understandably with His children.

Astonishing as all this was, in light of the teachings of the day, probably the most astounding to Joseph Smith was the statement that he, a boy, untaught in the schools of the world, a toiler on his father's farm, had been chosen to be the instrument for accomplishing the restoration of the gospel.

* * *

Clearly, Joseph did not understand at the time the full import of the vision, but he treasured it and its message in his mind. As he approached maturity, it became the foundation fact upon which his work was built. His later career was but an amplification of the truths revealed in the first vision.

We can only surmise the long thoughts of this healthy, wholesome, country boy, after the shattering of the dogmas of the day by the first vision.

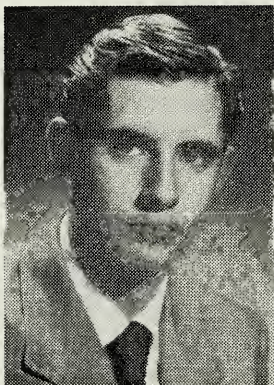
He joined no church. The Palmyra revivalists were unsuccessful so far as he was concerned. Instead, had men only understood, the first vision of the boy was the biggest event connected with the revival.

In the grove at Palmyra on the sun-bathed, spring day of eighteen hundred and twenty, the new age of continuous revelation had dawned

THE LAST DISPENSATION

By ELDER ROBERT C. TAYLOR

FOR a little over a hundred years a people commonly called Mormons have persistently insisted that unto them has been committed a dispensation of the gospel of Jesus Christ, and that through their latter-day prophets the Saviour has established the Kingdom of God once again upon the earth.



Elder Robert C. Taylor

The world has seen many gospel dispensations directed to promote religious principles among the people and bring to them a true understanding of their God and the eternal saving principles of His gospel. At these periods God's priesthood was operative upon the earth, and prophets, clothed with the authority of the priesthood spoke as the Holy Ghost gave them utterance.

The latter-day Mormon Prophet, Joseph Smith, told the world that for many centuries the priesthood had not graced the earth, and that the church established by Jesus Christ had fallen into a degenerate state of apostasy resulting in the utter confusion, false dogma, and religious intolerance he encountered in the so-called Christian world of the 19th century.

A reasonable reading of the scriptures leaves no doubt that an apostasy of the children of God is nothing new to the world. Often men became "carnal, sensual, and devilish" and the Lord withdrew His

Spirit from them until they were prepared once again to receive Him and His word.

God in His infinite knowledge knew all this. He saw and understood the end of things from the beginning for He declared through His prophet Isaiah:

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure."—(Isaiah 46: 9-10.)

Following the great councils in Heaven where Lucifer and his hosts revolted, Adam or Michael the Arch Angel led the righteous in war against them. Adam, being one of the most intelligent, obedient and valiant of all the sons and daughters of God, was chosen to be the Father of the human family and to hold the keys of the priesthood throughout all dispensations until the Son of Man should come to reign.

Consequently, unto Adam was committed the first gospel dispensation. Through revelation he learned of God and taught his children of God's eternal truths. He succeeded poorly at first as his children continued to reject the gospel. Genesis records the first great tragedy—the fratricide committed by Cain. Yet one called Seth caused his parents to rejoice because he grew up to be a "perfect man like unto his father Adam."

The Adamic dispensation closed as the people apostatised from the gospel truths taught them by their first parents. A new dispensation opened through Enoch who was so successful in his preaching that he gathered his people together in what has been called the "City of Holiness even Zion because the people were of one heart and mind."

These people knew and understood the fulness of the gospel. They practised the principles and ordinances and understood

the doctrines of the fall, atonement, and resurrection. They lived the law of consecration, had all things common, and as a result of their righteousness, Enoch and his city advanced to a Terrestrial order as their dispensation gloriously came to a close.

In the days of Noah nearly all of the earth's inhabitants were corrupt except Noah's family. In His mercy God stopped their further corruption of the world with a deluge, preserving only Noah and his family to re-people the earth. Thus was the dispensation of Noah begun and God once again poured out His Spirit upon the children of men.

But again men fell away from the truth. The abomination of idolatry and heathenish rites and ceremonies plagued the world. From a pagan family the Lord called Abraham who headed the patriarchal dispensation. The dispensation of Moses and the children of Israel followed after the descendants of Abraham, Isaac, and Jacob fell into the idolatrous ways of their Egyptian masters and were recalled by the great law-giver to serve their God.

Even after the great wonders performed by Moses and their miraculous exodus from Egypt, the Israelites turned to idolatry at Sinai. The Lord forgave them, yet Joshua had to demand of them to choose whom they would serve. Because of wickedness the renowned kingdom of Saul, David, and Solomon became divided which led to the downfall of both kingdoms, and the children of Israel became scattered upon all the face of the earth as a result of their waywardness.

Nearly 2,000 years ago the Saviour was born into a wicked and adulterous generation. Corrupt Jewry professing to be Abraham's children and the strict adherents of the Law of Moses shamefully crucified their Messiah. The Christ voluntarily gave up His life, overcame death, and once again established the fullness of His gospel and organized His church. He restored the priesthood and poured out the Holy Ghost upon those who would receive it.

Yet, after the ministration of the Master

Himself and even while the apostles still ministered upon the earth, the beautiful and simple gospel truths began to be corrupted by pagan teachings and practises. The prophet Isaiah's words were fulfilled when he declared:

"The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24: 5.) And in the words of Jesus Christ as He stood with His Father before the boy prophet, Joseph Smith:

"They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Ralph Waldo Emerson, one of the great thinkers of the 19th century, spoke almost prophetically when he declared on one occasion:

"The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerades out of its faded wardrobe?

"I look for the hour when the supreme beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all times, shall speak in the West also. . . . I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Right, the Duty, is one thing with Science, with Beauty, and with Joy."

Unknown to Emerson the hour he looked for had already come—the new teacher invested with the insight of the Hebrew oracles had, through the revelation fav-

oured him, received the Keys of Christ's Kingdom and a "... dispensation of the Gospel for the last time; and for the fullness of times . . ." had been committed unto him all in fulfillment of the words of Paul to the Ephesian Saints:

"Having made known unto the the, mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

The Latter-day Saints led by their prophets have accepted the responsibility of building the Kingdom of God once again, for "The Keys of the Kingdom of God are committed unto man on the earth and from thence shall the gospel roll forth until it has filled the whole earth as the stone which is cut out of the mountain without hands."

This, the Dispensation of the Fullness of Times, is the greatest of all because into it will flow all other dispensations, and it will be in this dispensation that Christ will come to reign for a thousand years before the earth passes away and becomes renewed as a Celestial orb.

Beautifully expressed and appropriate to this theme are the last few words of the revelation committed as a prayer in the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints.

"Wherefore, may the Kingdom of God go forth, that the Kingdom of Heaven may come, that thou, O God, mayest be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power and glory, forever and ever. Amen."

What Easter Means to Latter-Day Saints.—
from page 32.

times. To the early Norsemen it was "Ostara" or "Eastre" and to the, Greeks and Latins it was "Pascha, Pasch, Pasqua or Pascua," etc., from the Chaldee word Pascha signifying the passing, or the departure of winter, and the return of spring

and summer warmth. The Chaldee word "Pascha" also was an equivalent of the ancient Hebrew expression referring to the Passover. To the Norsemen in particular, "Estara" or "Eastre" was the season of new birth, and from this spring festival arose the symbols of the Easter egg, the Easter rabbit, and the decoration of springs and wells with flowers in token of the returning flow of water as a life-giving necessity. The Greeks and Latins wove it into their mythology. The modern Maypole dances have their origin in these same Eleusian spring celebrations.

When the Christian era came, Christian Latins and Greeks transferred much of the former pagan celebrations of the new birth or spring to the new birth or resurrection of Christ. Where once were the images of Demeter-Ceres of pre-Christian days, now appeared the image of the Virgin Mary, for instance, but the Easter egg and the Easter rabbit of the pagan peoples were brought into the Christian celebration without much question.

The time of Easter caused disputes. At first the Christian passover from the Old Dispensation of the moral law, to the law of Christ, was celebrated on the same day as the Hebrew passover, the fourteenth day of Nisan (April), but the Latin churches soon transferred the day to the Sunday following the fourteenth of Nisan to avoid having the two festivals fall on the same day.

The fact is then, that our modern celebration of Easter is a mixture of ancient pagan spring festivals and the Christian resurrection all rolled into one, very much as Christmas is a mixture of similar nature.

We honour the resurrection of the Lord; we preach it abroad, it is a fundamental article of our faith, and we use the world's festival on which to further proclaim this doctrine. Other than that, we retain our own customs and institutions, endeavouring to keep all phases of our religion pure and undefiled with irrelevant matter.

Quartet to Tour Mission with President

ACCOMPANYING President and Sister Wright on a mission tour will be the "Cumorah Quartet," a group of singing Elders who have performed before many Cape Town audiences and been very favourably received.

Elders Stewart H. Parker (1st tenor), A. Sterling Workman (2nd tenor), Robert C. Taylor (1st bass), and T. Max Evans (2nd bass), are the members of the quartet who will tour the Union. They formed their organisation shortly after President Wright's arrival in South Africa and soon became popular at Cumorah.

The quartet became better known in the Cape after singing light songs before audiences at the Sea Point and Muizenberg pavilions. During the recent Elders convention they also did considerable singing after which they were interrupted while Elder Taylor underwent an operation and Elder Parker accompanied Elder Patrick on a country trip. Since their reunion, their singing has been broadcast many times over the S.A.B.C. in Cape Town.

Continuing their efforts to win friends,

and as a means of aiding the work of spreading the gospel in South Africa, the quartet with President and Sister Wright will visit the principal cities where conferences will be held and the quartet will appear before stage and radio audiences throughout the Union.

The proposed tour will begin on the last day of March when the party will head for Port Elizabeth for the first conference to be held April 3rd. The Port Elizabeth Branch has planned to feature a dance supported by the Red Cross on the Saturday preceding the conference, where the quartet will aid in the entertainment.

Other conferences which the President's party plans to attend will follow on these succeeding Sundays: April 10th in East London, April 17th in Durban, April 24th and May 1st in the Transvaal, and May 8th in Bloemfontein. They will spend a few days at each of these places after which the quartet will separate to different fields of labour for an indefinite period, and President and Sister Wright will return once again to Cumorah.



CAPE DISTRICT

MOWBRAY BRANCH

(Reported by Beatrice E. Smith)

Tribute to a Lovely Lady.

Sunday evening, 27th February, 1949,

will long be remembered by all who were present at the special farewell service to Sister Johanna Fourie, who is leaving Mowbray to make her home at Hermanus.

The service took the form of a "Testimonial Meeting." Most of those taking part were either past or present Primary boys and girls. They certainly did hand the laurels to Cumorah's Primary Mother.

Brother James Vigas offered the opening prayer. He was followed by Sister Rene Hubert, who recited a poem, which had been especially written for Sister Fourie. Brother Hugh Helm (as a past Primary boy) gave a short address. Sister Laverne Park played a pianoforte solo. Her love for Sister Fourie was apparent in the music.

President Wright spoke next. He expressed what was in the hearts of all the members present. It was a talk studded

with reminiscences of Sister Fourie's early associations with the Church of Jesus Christ of Latter-day Saints, and must have been an inspiration to many in the congregation. No illuminated address could have been more sincere; and, certainly, all who were there felt that the Spirit of God had inspired this "tribute to a lovely lady."

Sister Fourie's response to all of this was like the lady herself—sweet and sincere. She talked of being called of God to the great work of being Primary Mother to the South African Mission. Her testimony of the Lord's influence in her life has been apparent to all who know her.

Barbary Jean Wright, a present Primary girl, offered the closing prayer.

We will miss Sister Fourie at Mowbray; but she will, we hope, be coming to Town fairly often.

We hope that both she and "Uncle Avie" are going to enjoy their retirement at Hermanus. They must surely know that they take with them the good wishes and prayers of all who know and love them.

Baseball.

One of Whiting's best pitched games which came close to being another win for Cumorah turned out to be a heart-breaker. Playing 'Varsity Old Boys at Hartleyvale March 5th the Cumorah team led at one time by a score of 5—1. One bad inning in the field spelled doom to the hopes of Cumorah's team and the thrill-packed game ended with the score at 6—5 for V.O.B.

Softball Double Eliminator.

Cumorah's girls softball team is engaged in a double eliminator competition in which it has already topped three opponents, losing to only one. Sea Point, 'Varsity and U.T.C. have fallen victim to the "Mormon Maids," but Ace of Clubs, who seem to hold a jinx over Cumorah, stopped them in their last game.

However, the Cumorah girls are in the semi-finals and hopes are high for honours in this double eliminator.

Cumorah's pitch, Joan Baker, pitched a shut-out game against the combined Eastern Province team when she played for

Western Province at Rosebank February 26th.

EASTERN PROVINCE DISTRICT

PORT ELIZABETH BRANCH

(Reported by Theresa Trollip)

On February 17th the Relief Society gave their opening social at the home of Sister Griffiths, who provided the refreshments. Elder Rex Curtis and Elder G. E. Dalton took charge of the community singing and the games. The evening was well spent.

Sister Theresa Trollip arranged a concert on Saturday the 19th at her home in aid of the building fund. Mostly children took part, and it turned out to be a very good show.

On the following Sunday Port Elizabeth was thrilled as Elders Parker and Patrick, who hitch-hiked from Cape Town, popped in to Sunday School and told of their wonderful experiences and how our Heavenly Father provided for them on their country trip. Their words caused tears to come to many eyes.

On that same Sunday morning the Smith family, who are on their way to the States, were in attendance, and it was lovely to see such a fine group of Mormons. Brother Smith gave a wonderful testimony, and while he was speaking, tears of joy rolled down his cheeks.

We regret to announce that Elder Robert G. Hyer is laid up with Yellow Jaundice. Sister Griffiths is attending to him at her home. Sister Hellena Scheckle is also in hospital under treatment. Our prayers are with them, and we hope that they will soon be restored to health again.

NATAL DISTRICT

DURBAN BRANCH

Officers Sustained.

Sunday, February the 13th the following officers were sustained at the Sacrament meeting in Durban:

District President, Elder Philip Morgan;
Branch President, Elder Glen J. Pinegar;

First Counselor, Brother Melverton Jakins; Second Counselor, Brother John Bennee; Branch General Clerk, Sister C. M. Hancock; Statistical Clerk, Elder LaVar Matkin; Sunday School Superintendent, Bro. Melverton Jakins; First Counselor, Elder Philip Morgan; Second Counselor, Brother C. A. Smith; Secretary, Sister Lavinia Bosse; Relief Society President, Sister May Hancock; First Counselor, Sister Francis Duncan; Second Counselor, Sister Annie Hellon; Secretary, Sister Valarie Hancock; YMMIA President, Elder Robert Gardner; First Counselor, Elder Heber R. Olson; Second Counselor, Elder Thomas E. Robinson; Secretary, Brother Lozzy Hayden; YWMIA President, Sister Wynsome Bennee; First Counselor, Sister Winsome Jakins; Second Counselor, Sister Gwen Ingram.

Opening Primary was held at the home of Sister Francis Duncan on Wednesday, 16th February. The new MIA officers are planning to open the year's events about the 1st of March. The branch is looking forward to this date, when they will attend their first Mutual in some years.

TRANSVAAL DISTRICT

KRUGERSDORP BRANCH

(Reported by Elder Alden L. Romney)

Krugersdorp Branch Social.

On the evening of the 24th of February,

the Krugersdorp Branch sponsored a social at the boy scout hall. The 65 people who were in attendance enjoyed seeing films on various parts of South Africa during the first part of the evening.

After the films a short dance was held, during which Elders Goodman and Romney sold Hamburgers, hot dogs and cool drinks.

The co-operation received from the Pattersons, Robbs, and Franklins made the evening a success.

SPRINGS BRANCH

(Reported by I. C. Louw)

A branch social marked the opening of auxiliaries, at which everybody enjoyed himself. The church history class of our Sunday School sponsored a "beetle drive" in aid of our building fund, which turned out to be a very fine effort.

We are glad to report that Sister Cora Futter, Sister Olive Jubber, and Brother K. Johnson have recovered from their operations. We thank our Heavenly Father on their behalf.

On February 20th Elders Clark and Stevens blessed Mellem Melissa, baby daughter of Brother and Sister Jakins. We are glad to welcome back Brother and Sister Stemmett and Sarita and little Joe.

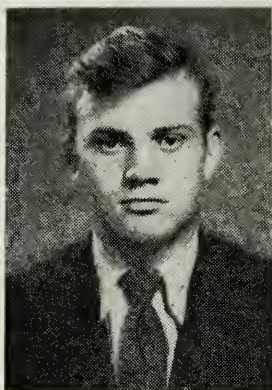


Departing missionaries seem to be getting ahead of the new arrivals this year. Seven of the once familiar Elders of the South African mission have already left in 1949—two in January, three in February, and two already in March, with prospects of more before the end of the month. New missionaries are awaiting transportation in U.S. missions.

Last of the released missionaries to leave from Cape Town were Elders D. Roy Thackeray and Leonard K. Roberts, who sailed for New York aboard the "Selma Victory," which pulled out of picturesque Table Bay Sunday March 6th.

Elder Leonard K. Roberts came to South Africa after spending 2 years in the U.S. Army. He arrived in Cape Town on Aug-

ust 18th, 1947. He was sent to East London where his labours as a missionary began. After spending 10 months in East London



Elder Leonard K. Roberts

Elder Roberts was transferred to the Transvaal for a 7 month period, then finished his mission in the Cape.

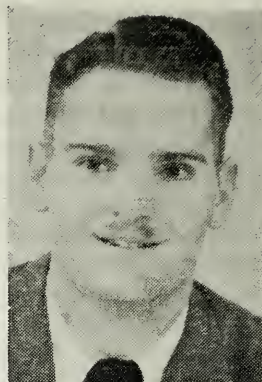
His parting statement to South Africa was: "I have enjoyed my stay here in South Africa. You have a fine country here and I hope you will be able to have a Zion here some day. Keep up the good work. I wish to thank you people in East London, the Transvaal and Cape Town for everything you have done for me. I hope I haven't done anything that has hurt anyone. Thanks again for everything."

Elder Roberts is returning to his home in Sugar City, Idaho, where he is undecided as to whether he will enter school or go back to farming.

Elder D. Roy Thackeray, who arrived in South Africa on August 15th 1947, has to say as his parting words: "To the people of South Africa I bid a fond farewell. During my stay in your country I have enjoyed myself beyond measure. It has been an experience that I will never forget, and one that I will treasure in my heart always. Once again I wish to thank you, the people of South Africa that I know. Thanks a million, and God bless you all!"

Elder Thackeray became a familiar figure in Durban, where he laboured for 6 months. After spending 6 months in both Pietermaritzburg and Johannesburg, he

spent the remaining month of his mission in Cape Town.



Elder D. Roy Thackeray

Before being called to the mission field Elder Thackeray served in the U.S. Navy for 14 months. He intends to return to his ranch in Croydon, Utah, where it is believed he has marriage plans.

For their service to the Lord these Elders are to be commended and may we wish them joy and happiness in their new life.



TRANSFERS

ELDER GRANT F. CHANDLER was transferred from Sea Point, Cape District, to Port Elizabeth, Eastern Province District, on March 1st. He is labouring with Elder Fred K. Boede.

ELDER A. MICKEY DUNCAN was transferred on February 28th from the mission office to Sea Point, Cape District, to labour with Elder Thaddeus M. Evans.

ELDER T. MAX EVANS was transferred on February 28th from Woodstock

to Sea Point within the Cape District to labour with Elder Adam M. Duncan.

ELDER DELL P. HIGHAM was transferred on February 28th from Pinelands to Rondebosch within the Cape District to labour with Elder G. Ronald Bowles.

ELDER KENNETH H. MITCHELL was transferred on February 28th from Rondebosch to Woodstock within the Cape District to labour with Elder O. Juan Whiting.

ELDER MARRINER K. NORR was transferred on February 28th from Newlands, Cape District, to the mission home where he is engaged in record work.

CAPE DISTRICT PRESIDENCY RELEASED

The Cape District president, Daniel A. Cherrett and his two counselors, Leslie Halse and Peter Gilmour, were released with a vote of appreciation on March 6th following a decision by the mission presidency.

Since Brother Cherrett is the second counselor in the mission presidency it was deemed necessary that he be released as district president in order to devote his time to mission affairs. His two counselors were released in order that their time and efforts might be turned to important branch assignments.

Elder G. Ronald Bowles was sustained as the new district president for the Cape.

RELIEF SOCIETY CORNER.

WELSH RAREBIT

- 1 tablespoon butter
- 1 teaspoon maizena
- $\frac{1}{2}$ cup thin cream or milk
- $\frac{1}{2}$ lb. mild cheese
- $\frac{1}{4}$ teaspoon salt
- $\frac{1}{4}$ teaspoon mustard
- Few grains of cayenne pepper
- 1 teaspoon Worcestershire sauce

Melt butter in double boiler, add maizena

and stir until well mixed. Then add cream gradually, stir constantly and cook two minutes. Add cheese and seasoning and stir until cheese is melted.

Serve over toast or cream crackers. Serves four.

* * *

It was your best veil—and it went limp after you were caught in the rain. Press your veil with a hat iron between sheets of waxed paper, and it will be crisp again.

MARCH CONTEST WINNER.

[This is the first winning article in the writing contest open to all church members who write poetry, short stories or Gospel essays. The best entry submitted each month will be published in the following month's C.S.M. At the end of 1949 the writer of the article judged best of the year will receive two free subscriptions to the CSM. All entries should be original material of not more than 1,000 words. Any member may enter as many pieces as he desires. Winners will be judged by the Editorial staff, and all manuscripts submitted will be kept on file and may be used in succeeding issues. Address all entries to CSM CONTEST EDITOR, "Cumorah" (Main Road), Mowbray, C.P.]

Questions and Answers

(CSM subscribers are invited to send in questions related to gospel subjects to the Editorial staff, Cumorah, Main Road, Mowbray, C.P., which will be answered if possible and published in the following issue of the CSM.)

(Adapted from The Church News)

Question : I believe that when a person dies he can see what is going on with his family. Is this true?

Answer : The Lord has given no revelation on this subject. However, the Prophet Joseph remarked at one time that they did see us and "sometimes were pained at our actions."

Question : Is it permissible for a father holding only the Aaronic Priesthood to assist in blessing and naming his child?

Answer : It is permissible for a father even if he holds no priesthood to hold his child while the Elders of the Church bless the child. You will understand that a person not holding the Melchizedek Priesthood would not actually be assisting the Elders in the blessing and naming because that is the work of the Melchizedek Priesthood. But if it seems best in the interest of the child or in the interests of the family, the father, even though he holds no priesthood at all, may be invited to hold the child while the Elders perform the ordinance.

Question : When does the spirit enter the body, at birth or before? In the case of a still-born infant, are we to believe that such a body will be resurrected?

Answer : There is no specific revelation on either of these subjects, therefore anything that might be said upon them would be mere speculation. With respect to still-born children, we will say that on the re-

cords of the Church such births are not recorded.

Question : Will the city of New Jerusalem be built before or after the second coming of Christ?

Answer : The city will be built before the coming of the Lord. It will be built during a time of warfare and great wickedness which shall precede the coming of the Lord and the Millennium. It will be a place of refuge and the glory of the Lord as well as the terror of the Lord will be there and all who will not take up a sword against his neighbour must flee to it for safety. (Doctrine and Covenants 45: 64 to 75; 84: 4, 5.)

Question : What does the Church think about Sunday work? I know boys who are indifferent toward their Church on this account.

Answer : As you obviously know already, the Church stands for a sacred Sabbath. It is a well-established fact that persons who undertake work on Sundays for commercial gain often suffer in their faith. However, it should be remembered that there are some activities that must be engaged in every day. Dairymen must milk their cows, which cannot skip Sundays; farmers must feed their stock; custodians in Church buildings must heat the chapels for the use of you and your family, etc. All the facts should be known before we condemn anyone on the matter of the Sabbath or any other subject.

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COVER:—

The Union Government Buildings in Pretoria erected 1910-13 in modified Grecian style, to the designs of the renowned Sir Herbert Baker, are a most remarkable architectural achievement. In this photograph can be seen part of the semi-circular recessed colonnade, which has two towers. These lie between extensive wings with pillared pavilions at each end. As far as possible only such materials as were obtainable in South Africa have been used in these splendid buildings.